he LUTHERAN

PASTOR CONGRATULATES NEW ARMY CHIEF

Gen. Lemnitzer is member of Pennsylvania congregation

ol. 41, No. 44

AUGUST 5, 1959

New Meaning to Old Words

WORKING on the Loma language, we discovered a new African. We had always admired and respected him, but the language gave us clearer insight into his personality and character that led us to appreciate him more than ever.

He has a special grammatical construction for three words: GOD, ALL and ONE. This has significance, I am sure.

GOD CARRIES the sun across the sky each day, and the stars are fallen embers from the torch. A shooting star is an ember that has dropped on God's robe and which he has brushed off with a sweep of his hand. When a man replies to a polite inquiry about his health he says, even if he is not well, that there is "no fault on God." When a person is happy he says that "his stomach is sweet." When he vexed his "heart is slimy and bitter." satisfied man's heart lies down, and wh he agrees to something he says that h hand is under it.

ON THE MORE whimsical side, a m smoking a pipe is "tobacco-pot-swallo ing." Soup is "meat water." Book is t same word for animal skin, and an e velope is a "nest made of paper."

The Christians speak of heaven "God's town" and an angel as a "Go town person." Jesus' disciples are "foll persons." Jesus was killed on a tree a arose from death's hand. To believe him is "to take his truth."

You see what we mean.

—WESLEY SADLE

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● WE'VE HEARD A LOT about the "tidal wave" of college enrollments that is swamping secular and church schools. Gettysburg College's dean of admissions, Charles R. Wolfe, says (*page 11*) that the fear of the wave is worse than the wave. Pressure is put on colleges not by the number of students trying to get in but by the number of applications made by every one of them to many schools. His advice to this year's high school seniors: Pick the college you want and whose academic standards you can satisfy, apply, and relax.

● WHEN A HUSBAND doesn't get along with his wife, it's bad. When he happens to be in the Air Force and pilots a plane after an argument at home, it can mean tragedy. To the U.S. Air Force, matrimonial harmony becomes a safety factor in aviation. To the chaplains it's more than that. How they're being trained to deal with domestic emergencies in the military service makes a fascinating story about applied psychology (*page 16*).

● "PLAY ACCORDING TO THE RULES," has been Football Coach William Heiland's admonition to two generations of Chicago high school boys. Because Heiland is a remarkable man and a Lutheran, Illinois Correspondent John Cooperrider interviewed him for us and wrote the story of a man to whom the gridiron is a training ground for life and a better understanding of God's world.

● COVER PICTURE. General Lyman L. Lemnizter, new Chief of Staff of the U.S. Army, with the Rev. R. A. Beck in St. John's Church, Honesdale, Pennsylvania, of which the military leader has been a life-long member. His father was for years president of the church council and General Lemnitzer was confirmed at its altar in 1913.

THE CHURCH IN THE NEWS

Reds give churchmen travel permit

COMMUNISTS were fairly generous to Protestants in East Germany this month, promising that 1,000 can cross the border into West Germany for the big church meeting, the *Kirchentag*, in Munich Aug. 12-16. Agreement with Werner Eggerath of the East German government was negotiated by church leaders headed by Bishop Moritz Mitzenheim of Thuringia.

East German churchmen can decide for themselves who the 1,000 travelers are to be, selected from any of the 350 church districts in the Russian-ruled area of Germany. At least 30,000 East Germans want to attend the Munich meeting.

At the 1956 *Kirchentag* in Frankfurt 20,000 East Germans secured travel permission. But when the Lutheran World Federation met in Hannover in 1952, only 11 East Germans managed to get there.

Biggest Protestant gathering

How to awaken interest in the Christian faith among German Protestants was the problem church leaders faced just after World War II. Although most Germans are enrolled as church members, only about 5 per cent of the Protestants attend church frequently.

The four-day church meeting—h every two years—chiefly for Bible st and discussion groups, has proved fective in strengthening Christian fa At least 500,000 are expected at the c ing meeting on Aug. 16. More t 700,000 copies of a 96-page book, *Shall Be My People,* have been sold those who have been studying the *Ki entag* theme during the past six mon

Those attending daily sessions will vide in 10 groups to study such subj as "what is man?" "the world-w church idea," "the Christian fami Some of Germany's noted churchmen be leaders, including Bishop Hanns L Bishop Friedrich Krummacher. T year visitors are expected from 20 Eu pean and overseas countries. The bis of Estonia, Jan Kiivit, will be a spea

Protestant youth at Red meeting

There were 17,000 young people v ing Vienna this week, attending the Co munist-sponsored world youth festi Chief purpose of the meeting is to e Communist propaganda.

The youth organization of Protest churches in Germany, Evangelical Yo decided to send a delegation from b East and West Germany. They were tell the young people they meet ab how youth in both parts of Germany trying to live as Christians.

Some American evangelists thou they could be useful in Vienna t Twenty (including four Americans) conducting preaching missions on st corners and distributing portions of Sc ture donated by the American Bible ciety. The Rev. David C. Read, a Bro lyn Baptist pastor, said "we are going Vienna not to fight communism but sow seeds of Christian truth."

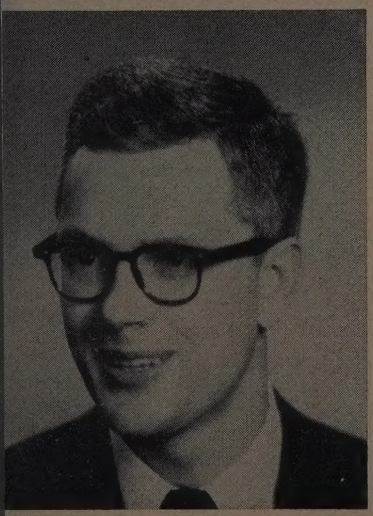
A Communist official in East Germa got a divorce from his wife in early su

r on the charge that she was going to ırch too much. The judge said "a man ınot be expected to remain connected h a woman who in increasing measure turned toward the church." The man was accused of attending church ry Sunday and taking part in other ırch activities at least twice a week.

nericans borrow German idea

TO BRING together a small group—ch as some lawyers, union leaders, vsmen—for three or four days of in-sive discussion of Christian faith as it plies to their work, has been a favorite rman idea since World War II. Most those who come are not active Chris-ns but are willing to consider what ristian leaders have to say.

The German meetings are called Evan-ical Academies. Comfortable places such meetings have been secured by otestant churches in each area of West rmany.



REV. HERMAN G. STUEMPFLE, JR.
More faith and life

Lutherans of America have been experimenting with something similar, called Faith and Life Institutes. One was held for physicians at Arden House, near New York City, in 1958, and one in 1957 in Des Moines for farmers.

This month the United Lutheran Church had selected a new man to develop the Faith and Life Institute idea. He is the Rev. Herman G. Stuempfle, Jr., called by the ULC Board of Social Missions as an associate director for social action. He begins his new work Aug. 15.

Mr. Stuempfle has been pastor of Christ Church, Gettysburg, Pa., since 1953. Following graduation from Susquehanna and Gettysburg Seminary, he was assistant pastor at St. Matthew's Church, York, Pa. (1947-50), and pastor of the Church of Our Saviour, Baltimore (1950-53). He is 36.

Kosher market O.K. on Sunday

JEWS have been arguing that laws in the U.S. forbidding them to do business on Sunday are unfair since their holy day is Saturday. Christians reply that Sunday laws are intended to protect one day of rest each week for everybody and, since Christians are a large majority in the U.S. population, the day ought to be Sunday.

A U.S. Court of Appeals upheld the Jewish side of the argument in a midsummer decision, approving a federal district court ruling that a Jewish kosher market in Springfield, Massachusetts, can stay open Sundays. The three-judge court split two to one in holding that the Massachusetts Sunday law is unconstitutional. It does not provide equal protection to individuals of differing faiths.

The state attorney general, Edward J. McCormack, Jr., said he will appeal the decision to the U.S. Supreme Court.

Petitions in New Jersey

A tough Sunday-closing law enacted in New Jersey last year was declared unconstitutional because it exempted the resort areas (Atlantic City to Cape May).

This year the New Jersey legislature passed a new law prohibiting Sunday sales of most commodities (not including food, drugs). But a local option provision in the law allows a referendum on the Sunday question in each of the state's 21 counties if at least 2,500 registered voters sign petitions requesting the vote.

This month Roman Catholic groups circulated petitions. Holy Name societies in 40 parishes in Union County were gathering signatures. A "New Jersey Association for Sunday Closing" was busy too, with petitions being passed around in Monmouth, Bergen, Passaic, and Middlesex counties. Signatures must be secured by Sept. 18 for the vote on Nov. 3. The law goes into effect Nov. 15 in all counties affirming it.

In other states . . .

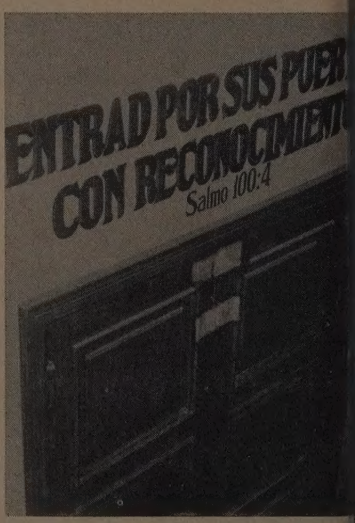
A motion to repeal Ohio's Sunday laws fell five votes short of the required 70 in the state legislature this month. Protestant and Roman Catholic leaders agreed in opposing repeal.

South Carolina's Spartanburg County got the notion that people should express their opinion on whether Sunday laws should be enforced. Voters went to the polls in mid-July to say whether 1) places of amusement should close Sundays, and 2) whether unnecessary work should be permitted.

Fewer than half of the usual voters turned up, and they split 7,148 to 4,398 against Sunday work and 6,982 to 4,619 against Sunday play.

The county's sheriff, B. B. Brockman, went to work immediately, citing 389 persons for unnecessary work (operators of ice cream stands, service stati etc.). Each had to post $1 bond. M of them forfeited their $1 by not pearing at the hearing next day.

Movie operators in the area, who h recently been keeping their theaters o on Sunday, urged the crack-down Sunday work as a means of getting a of the state law. Theater operators w have been brought to court for Sun law violation have been dismissed juries as not guilty. Carolina legislat exempts some cities (Charleston, Col bia) from Sunday movie closing.



STAY OUT—THIS MEANS YOU
"Enter his gates with thanksgiving"

Church door sealed in Spain

A BAPTIST church in Madrid been closed by the police in 1954 and door sealed shut. Above the door words in Spanish from Psalm 100, "En his gates with thanksgiving" (*see phot*

The pastor, Jose Nunez, noticed t the seals had worn out. He opened

r and conducted services for his con-
gation on three Sundays. When he
arrested the prosecutor demanded a
e months' jail sentence. The case
to be postponed because government
ials couldn't find the original order
closing the church which had been
n by the Ministry of the Interior.
sh tape was put across the door.

he church is owned by the foreign
sion board of the Southern Baptist
vention in the U.S. Dr. H. Cornell
rner, a regional secretary of the
rd, said the Spanish government is
oming lenient toward Protestants.
ere have been no new instances of
ight persecution in recent months in
in."

le thinks it may be due to policies
ope John 23. Some Roman Catholics
Spain seem to interpret the pope's
for an ecumenical council "as an in-
tion that he desires more friendly
tions between Catholics and Prot-
nts," Dr. Goerner said.

sis in Kerala

HOOTING in the streets, mob riots—
ast 15 people killed, thousands put
ail—are reported this month from
ala State in South India. Citizens of
ala elected a Communist government
months ago. Now they want to get
of it before its five-year term is up.
pponents of the Kerala government
n Communists are setting up a dic-
ship. One part of the Red campaign
been to try to get control of Kerala's
0 private schools—4,000 of them
an Catholic and most of the rest
lu. Teachers must be chosen from
approved by the government, ac-
ing to a school policy recently en-
l. Religious instruction in the schools
mited and pro-Communist instruc-
substituted.

Catholic schools—which receive government financial aid—did not open when the new term began June 15. Opponents of the government have been picketing some public schools which opened. The Roman Catholic archbishop of Bombay, Valerian Gracias, says the church is not "engaging in politics" in the fight with the Red government.

A dozen non-Catholic Christians in Bangalore issued a statement pointing out that Christians in Kerala "have been led, wittingly or unwittingly, into collaboration with other political forces directed toward the overthrow of the government by what seem to us unconstitutional methods. Such a step is fraught with great danger to democracy and the rule of law."

Finns plan Lutheran assembly

TWENTY-FOUR of Finland's prominent citizens began work last month on plans for the Lutheran World Federation assembly scheduled in Helsinki in 1963.

The committee includes the governors of two of Finland's states, Martti Miettunen and Artturi Ranta, plus a member of the Finnish cabinet, Heikki Hosia, and a supreme court justice, Kalle Tarkka. Among others are a general in the Finnish army, Kai Savonjousi, two university professors, two lawyers.

Nine of the 24 are clergymen, including Bishop Martti Simojoki and Professor Osmo Tiilila.

Dr. Carl Lund-Quist, the LWF secretary, attended the committee's first meeting.

Poor people give more

MEMBERS of small sects that consist largely of poor people contribute to the church "with sacrificial urgency," and run up a much higher total per person than members of much richer denomina-

tions. This was said by the Rev. Albert T. Rasmussen at a Wagner College theological study conference on stewardship.

These poor families give top priority in their budgets to church contributions, said Dr. Rasmussen. Many big-income families give to the church "only when it supports the value system that elevates material production to supremacy," he stated.

"Churches and church people are strongly tinctured in their material bias, and show it in their budgetary decisions," said Dr. Rasmussen, who is a professor at Pacific School of Religion. It is often easy to raise money among wealthy people for a church building, but not easy to get subscriptions for the church's usual expenses.

Ten theologians addressed 160 delegates at a three-day conference sponsored by the stewardship department of the National Council of Churches.

ULC income reported

UNITED Lutherans in six months of 1959 have done almost as well in meeting the church's budget as they did during the "double apportionment" year, 1958.

Last year up to July 20 the amounts received from the 32 ULC synods was $4,193,865, which was 28 per cent of a $15 million goal. This July 20 the amount was $3,992,465—39 per cent of this year's $10,113,400 goal.

Gifts for Lutheran World Action in the ULC are 12 per cent higher than last year. To July 20 the total received was $871,469. Last year's six-month total was $777,013. LWA goal for United Lutherans this year is $1,809,860.

Church money placed in the ULC Common Investing Fund was bringing a substantial return in 1959, Dr. Edmund F. Wagner reported. He is the ULC treasurer and president of the fund. A quarterly dividend of 12.6 cents was declared for share-holders on July 17. A United Lutheran congregation, agency board, synod, or institution is eligible to buy the shares.

Original price of the shares when the fund began operation in 1954 was $5. They are now worth $14.06. Total invested in the shares is $6.5 million. Among large share-holders is the U Board of Foreign Missions, which pla its endowments in the fund which now valued at $1,351,678. The Fore Board at a recent meeting commend the board of directors of the Comm Investing Fund, expressing "its gratitu and appreciation for the invaluable se ice rendered to the Board of Foreign M sions as a good steward of the fu entrusted to it by many."

More religion in universities

A PROFESSOR of "Christ Thought" will be added to the facu of Cornell University, the preside Deane W. Malott, announced in m summer, because students show an creasing interest in religion.

According to Dean Francis E. Min of Cornell, the students' concern rega ing religion "arises in part from the se of insecurity which many of them f and reflects their search for value meaning in a world in which science no longer supply satisfying answers."

The new professor at Cornell will b theologian or New Testament scho Enrollment records at the univer show a sharp up-turn in popularity biblical and theological studies.

Three theologians have been appoin to lecture at the University of Minnes One is Prof. Anders Nygren, who reti after a long career as a teacher Sweden's Lund University and as a bis of the Church of Sweden. He plan

BIBLES FOR RUSSIANS
Five Iowa farmers are taking them

e to Minneapolis during the winter pring quarter of 1961. The others duled at Minnesota are a Roman olic, Prof. R. A. F. MacKenzie of nto, and a Jew, Prof. Abraham chel of New York.

Bible at Soviet exhibit

JEWISH rabbi visiting the Soviet bit of science and culture in New k's Coliseum asked a Russian guide how him "the latest edition of the e published in Soviet Russia."

he guard first told Rabbi Tibor H. n to "look around and you will find " but later explained that "the Rus- government does not feel the Bible nnected with the cultural develop- of the nation."

n American-born Russian Orthodox t, also visiting the Coliseum, com- ed that the exhibit shows "how pletely the organizers have ignored) years of Russia's Christian history. t is on display merely reflects the ears of materialistic progress under Communists."

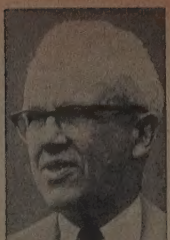
When 32 Iowa farmers left Des Moines for a good-will tour of Russia, five of them took along Russian-language Bibles to give to Soviet farm families (*see photo*). Men of a Presbyterian church in Waukon, Iowa, supplied the Bibles.

Modesty required

"MISS OMAHA" who thought she might have a chance to be "Miss America" at the Atlantic City competition this fall has resigned from the contest. Eighteen-year-old Mary Jean Belitz was told she could not re-enter Duchesne College, a Roman Catholic school, if she took part in the bathing suit part of the competition . . . Sue Ingersoll of New Mexico, also a Roman Catholic, went ahead as a "Miss Universe" contestant although she was notified she would be denied the sacraments unless she withdrew.

A church ban on Roman Catholic girls appearing in bathing suits would wreck the "Miss Universe" pageant, officials said in Long Beach. "At least 25 per cent of the girls are Catholic," said Oscar Meinhardt.

WASHINGTON



By ROBERT VAN DEUSEN

TROUBLE IN CUBA

WHILE AMERICAN attention has been focused on Berlin and Geneva, things have been happening in Cuba which cast disturbing shadows. If communism should gain a foothold on Uncle Sam's front doorstep, the crisis over Germany would fade in relative importance.

With conflicting stories coming out of Cuba, it is hard to establish the hard facts. Since Fidel Castro's visit to the U. S. earlier this year, he has toned down his anti-American tirades. On the other hand, the 32-year-old leader ousted Manuel Urrutia, the man whom he had made president, when he departed from his role of political figurehead and made a strong anti-Communist speech.

CASTRO TOOK to the air waves and made an emotional four-hour address. He said the president had become hostile to the revolution, delayed land distribution, and failed to sign recent regulations providing the death penalty for "counter-revolutionary activities." That night Urrutia submitted his resignation.

In the TV speech, Castro shouted: "I am not a Communist and neither is the revolutionary movement. But we do not have to say we are anti-Communists just to fawn on foreign powers."

Earlier the same week, Major Pedro Diaz, head of the Cuban Air Force until he fled to the U.S., claimed that Castro is an "out-and-out Communist." Testifying before the Senate Internal Security Subcommittee, Diaz charged that Ca plans to use Cuba as a Communist b to attack other Latin American nati

U.S. Attitude

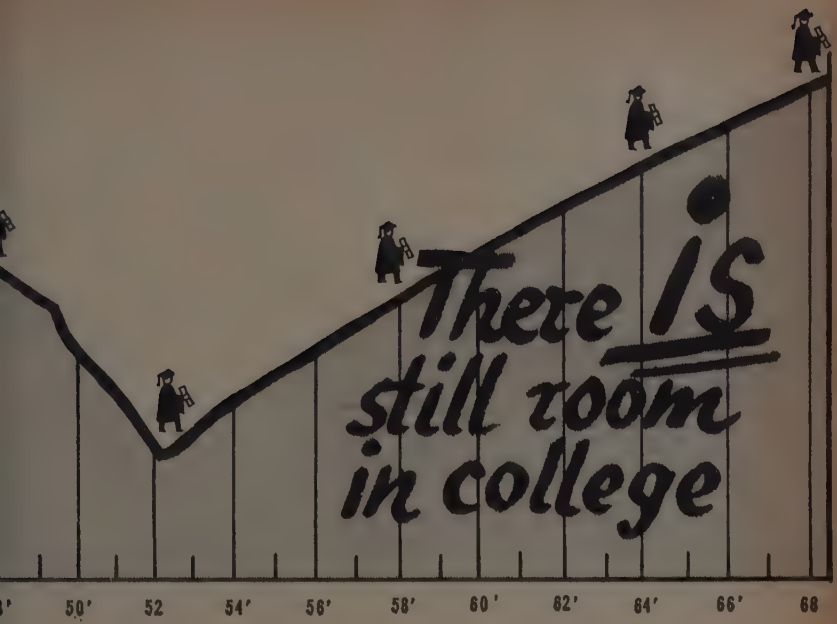
THE OFFICIAL reaction in the Un States has been a "hands-off" policy. a news conference, President Eisenho dissociated himself from the views pressed by Diaz. He said that charge communism and anticommunism such those made against the Castro reg "are not always easy to prove."

The reason for this detached attitud the desire to avoid criticism by ot Latin American countries. Our west hemisphere neighbors are very tou about anything that looks like inter ence in their internal affairs.

That does not mean that U. S. offic are not worried over developments Cuba. The large number of political e cutions, the shaky security of Americ owned properties, the evidence that Co munists have infiltrated the revolution movement, have caused some furrow brows at the State Department.

THE CURRENT tendency is to let ot Latin American governments carry ball. The issue of Cuba's relations w its neighbors will be brought up at a c ference of western hemisphere nati some time in August. The Council of Organization of American States vo unanimously to call together the fore ministers of the 21 American repub to deal with unrest in the Caribbean.

Representative democracy and hun rights throughout Latin America will discussed. The rising tide of opposit to dictatorship has swept away most the right-wing "strong man" gove ments, with only Trujillo in the Dom can Republic and Somoza in Nicara remaining. Attention will focus on peril of a left-wing dictatorship in Cu



Who gets into college these days? Is it true that every college east of the Mississippi is filled? — There's no need to panic, reasonably prepared students will get in

By CHARLES R. WOLFE

Dean of Admissions, Gettysburg College

AS AN OLDTIMER, I like to sit back and think of the simple but anxiety-filled admissions problem in the prewar period. The principal problem then was to fill a quota for 150 boys and 50 women. Some 300 people wrote for applications and got them. Occasionally someone showed up on the campus to ask questions about the college. There were a half dozen or so college nights which some full-time teacher attended as the official representative of the college.

Somewhere between 250 and 300 applications eventually came in, mostly during the months of June and August. Most of those who applied were accepted; most of those who were accepted registered in September.

There were no entrance examinations; there was no application fee. A five-dollar

registration fee, paid in advance, covered all of the initial payments. The principal concern was to enroll enough students to keep the classes filled to capacity.

WHAT A CHANGE the immediate post-war period brought! All during the war admissions ran about two-thirds the normal number, but the men who were accepted stayed only from one to three semesters before going off to service.

When the war ended abruptly, the college was under obligation to re-accept those students who had left college in 1943 to enter service, as well as those who had entered college to get a start before being called into service.

The G.I. Bill of Rights made it possible for a great number of people to attend college who otherwise could not have attended; hence, the number of applications to Gettysburg jumped from less than 300 to more than 2,000. Obviously, many had to be turned away, but eventually almost every serious-minded young man who wanted to go to college found a place somewhere and got his degree.

When that tremendous backlog of students was safely in college, and when they began to graduate, the number of entering students fell off very sharply. As a result, enrollment in many of the colleges dropped very substantially from the peak enrollment in 1948. Gettysburg was one of the more fortunate colleges that suffered only a minor drop in enrollment in the lean years of 1950 to 1952.

COLLEGE CONSCIOUSNESS grew rapidly. Each year a higher percentage of high school graduates began entering college. More and more applied for admission each September.

Then the statisticians entered the picture with predictions of days to come when a tidal wave of students would literally swamp the colleges. It is true th colleges will need to expand their capa ties greatly if they are to meet the ev increasing demands for higher educati but panic came long before there w any shortage in college space.

Newspapers panicked the Americ public in 1957 by saying there wasn't single vacancy left in any college east the Mississippi River. The truth was th about one-third of the colleges east the Mississippi opened their doors in Se tember short of their required number students. The panic had caused a flo of multiple applications, which fooled t colleges into believing that they we overfilled, only to find that unprecedente cancellations of those who had been a cepted left them holding an unfilled b of freshmen. All reasonably prepare young men and young women got int college somewhere, but not necessaril in the college of their first choice. Pani existed for a while because too man had made applications to the more popu lar schools and only later in the seaso found that some very good schools sti had vacancies available.

How is the picture in 1959? It isn' too bad, but already some hysteria ha begun among those who have applied t one or more colleges and have not ye been accepted.

Let us look at the college situation a of today. Some fifty schools, commonly known as the Ivy League, enjoy a well-deserved popularity, and because of tha popularity, the number of applicants very greatly exceeds the number of vacancies per year. People talk more about the situation in those colleges than in any other, and hence, the crowded situation tends to get grossly exaggerated.

Those colleges can be highly selective, because they have an outstanding group

applicants. They normally require gh rank in class and quite superior ores on both the Scholastic Aptitude sts and the Achievement Tests of the llege Entrance Examination Board.

ANOTHER GROUP of several hundred, of hich Gettysburg College is one, are also members of the College Examination Board and enjoy somewhat more prestige and popularity than the average school. They too have more applicants than they can possibly accept and naturally tend to select the best of their applicants to fill the quota for the year. Their successful applicants will average somewhat lower rank in class and will average close to 100 points lower in the College Board tests. Most of them require only the Scholastic Aptitude Tests.

Another group of some fifteen hundred schools are somewhat less exacting in standards of admission. Many of them do not require College Board tests. Many judge primarily on the basis of the high school record.

THE AUTHOR: Charles Robert Wolfe was born 60 years ago in Bloomsburg, Pennsylvania. He graduated from Gettysburg College with a Bachelor of Arts degree in 1923, completed studies for his master's degree three years later. Further studies followed at Johns Hopkins University.

Mr. Wolfe taught a high school class for two years, became head of the English department of Gettysburg Academy in 1923, was an assistant professor of English from 1935 to 1943 and became registrar and dean of admissions in 1943.

THE STUDENT whose high school achievement record and aptitude test results are close to the median of the students at any given college is likely to be accepted at that college. Furthermore, the student should succeed at that college. The student at a college where the median is far above his preparation and ability is likely to have an unfortunate experience.

The student, parents and high school counselor should together consider all qualities, such as grades, test scores, personality rating and activities, and then choose the college which best fits his needs. No student need broadcast applications if he selects a college wisely. In the last analysis, multiple applications are costly.

They are costly to the student because they cost him unnecessary time and unnecessary application fees; they are costly to the secondary schools, because they unduly complicate secretarial work and guidance time; they are costly to the college because they triple the work of the admissions office in selectivity, and they introduce many an uncertainty.

ZION LUTHERAN CHURCH, PORTLAND, OREGON

We're Showing the Russians How Lutherans Build Churches

VISITORS TO THE U.S. National Exhibition in Moscow which Vice President Richard Nixon opened July 25 in the Soviet capital are getting an idea of how Americans live, dress, play and worship. Americans are putting their best collective foot forward, which is understandable under the circumstances and necessary in view of the fact that the Russians did likewise in their national exhibit which opened in New York in June.

Among the photographs of contemporary American buildings which cover 10,000 square feet of display area, are a number of churches, one synagogue and buildings of some church-related institutions. Lutheranism is represented by two 12-foot high photographs of West Coast Missouri Synod churches and by inclusion of one Evangelical Lutheran Church congregation among the slides shown in stereo viewers mounted along the side of the photographic exhibit.

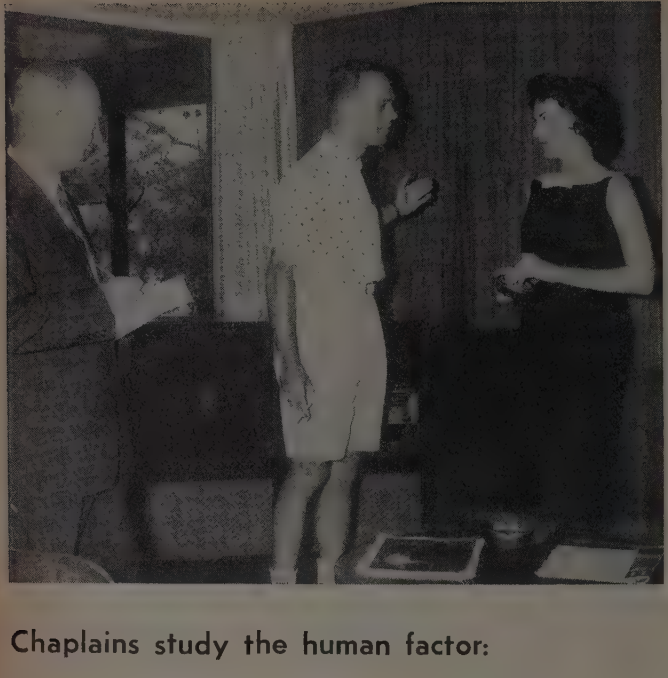
MISSOURI'S imposing Zion Lutheran Church in Portland, Oregon, was built by Pietro Belluschi, dean of the Massachusetts Institute of Technology's School of Architecture. Italian-born and a former inspector of housing development in Rome, Mr. Belluschi came to the United States in 1924, headed his own architectural firm in Portland before accepting the post in Massachusetts.

Christ the King Lutheran Church in llevue (Seattle), Washington, was built Grant, Copeland and Chervenak for a all congregation that expects to grow. e church stands on the side of a hill. ccess to the nave is from the upper ade level, to the parish hall and class- om from a lower-level terrace. The un- ual cross section, according to the ar- itects, "provides a relatively simple y to achieve the desired feeling of ight in the nave while still preserving e simplicity of construction. Six inverted V-frames, their terminals anchored to concrete footings, provide the structural supports."

The ELC church shown in the stereo viewers is Holy Trinity in Vallejo, California. It is a medium sized building constructed in timber and designed by Roger Lee.

Selection of all buildings shown at the Moscow exhibit was made by a New York architectural firm, Peter Blake and Julian Neski, which has successfully presented similar exhibits before.

CHRIST THE KING CHURCH, BELLEVUE, WASHINGTON



Chaplains study the human factor:

Marital Troubles in the Test Tube

By Bert Kruger Smith

The couple faced each other angrily. Lashing out with the ferocity of a cornered animal, the girl sobbed, "I've had enough! Living on this crummy air base, trying to keep this miserable trailer clean, staying home while you go flying in the sky—or washing dishes while you're having beers with the boys, and maybe girls. I'm through."

The boy in the Air Force fatigues slumped a little, but his dark eyes glared. *"You've* had enough? That's a laugh. Sleeping in while I go out on a flying mission. Playing bridge with the girls. Drinking coffee all day long. Can't fix a decent meal. Can't even keep us out of debt!"

"I can't keep us out of debt? *You* spend all the money."

A quiet man in a dark suit stepped forward. "O.K., that's enough."

The girl stopped scowling and patted her dark hair in place. The boy lit a cigarette.

Thirty men ceased jotting notes and relaxed.

The drama, which had begun with such force, melted into a discussion of marriage problems, and possible means of

THE HUMAN FACTOR: COUPLE TALKS, COUNSELOR LISTENS

lving them, and the couple who only oments before had been quarreling sat ck in contour chairs and listened.

The scene was staged, but marital diffilty is not uncommon among young uples in military and in civilian life. he role-playing demonstration was but e of the teaching methods used in the aining of Air Force chaplains enrolled a seminar on counseling in human ctors.

The project was the outcome of a study ade by Major General Charles I. Carnter, former chief of chaplains of the nited States Air Force, and his staff counseling problems encountered by haplains throughout the country. At ast half of the problems reported inolved marriage and family difficulties.

The chaplain's staff decided that a solid ducational approach to the problem of human relations was necessary. The Hogg Foundation for Mental Health at the University of Texas in Austin was asked for assistance in planning a training course.

Dr. Bernice Milburn Moore, who heads the Foundation's work in national, state, and community service, conferred with Dr. Robert L. Sutherland, director of the Foundation. Both were aware of the importance of the project.

Problems in any marriage or family can disrupt a partner's effectiveness on his job as well as his own personal mental health. But in the Air Force, emotional problems can lead to physical destruction for the airman and his crew if personal troubles spill over into errors on the job.

University and Foundation agreed to undertake the project. Drawing from the

faculty and other specialties, they made arrangements for four one-month seminars the first year, each attended by 30 chaplains.

CHAPLAINS WERE SELECTED from every air command in the country and represented most Protestant denominations. Before the first group arrived, the seminar staff studied thumbnail sketches of counseling problems or situations submitted, through Chaplain Carpenter's office, by prospective participants.

These sketches showed that service couples have the same problems as young married couples elsewhere — quarrels over money, disappointments concerning housing and recreation, and conflicts which normally arise as young people try to adjust to each other.

Dr. Henry Bowman, president of the National Council on Family Relations and associate professor of sociology at the University of Texas, said the problems submitted by the men were similar to questions raised during counseling sessions with young people of college age.

But troubles often come into sharper focus in military life, where couples are thrown together in a mobile society. Many times both partners are teen-agers, new to responsibility of family living: Boys still becoming men, bewildered by new regulations and new assignments; and girls, frightened by pregnancies far from home, by homemaking for which they may have little preparation, and by lack of money. Even older couples have difficulties produced by the tensions of periodic separation, loneliness, and the accumulation of the effects of mobile living on the children.

Since people are getting married younger and all young men face military service, the problem of growth and stability in marriage becomes a major consideration in the very stability of the United States today.

INFORMAL TALK, A GAME OF CHECKERS . .

Modern science has much to contribute to stable mariages and improved human relations. The divorce rate for 1958 was half of that in 1948, the middle income group is having more children than formerly, and couples are seeking professional help when their marriages get in trouble.

Experts called to the seminar staff included faculty members from the departments of psychology, sociology, and educational psychology. Clergymen, physicians, and psychiatrists were also asked to assist. Role-playing, group projects, and dramatized radio discussions were utilized, in addition to discussion groups and lecture sessions.

Scientific research and clinical findings in the behavioral sciences furnished theo-

tical background. Counseling methods ere reviewed and highlighted, mainly to ıow their relevance to the work of the ıaplains. Problems were often acted out chaplains, in slacks and sports shirts, ere seated around a U-shaped table.

A ROLE-PLAYING demonstration has just een concluded. Ralph and Janet, fictiıus marriage partners with their equally ctitious two children, have quarreled. hey're bored with marriage, life, and ıch other. Each of them has gone to chaplain for counseling.

The role-playing ends, group discussion egins. One chaplain comments on Jan-'s quick tears, another says that Ralph ay be immature for marriage, another at their poor educational background akes them fair game for troubles. One ıaplain notes that neither Ralph nor net goes to church.

Discussion ends as Dr. Bernice Moore, ead of the Foundation, probes into the sychological background of the conflict. ıe refers to clinical or research studies hich deal with similar problems, calls tention to the importance of encourag-g couples to work out their own probms as one way of solving them.

NEW LEARNING comes to the chaplains many ways—through living together the campus, contacts with staff memers, and through the educational methds of class sessions.

Dormitory sessions may be quiet talks a chaplain's room or a group discusın in true ecumenical spirit. Social contacts may include outdoor picnics on one of Austin's lake sites or Sunday afternoon parties at a staff member's home.

Before the four weeks are over, the chaplains have circled the problems of counseling in many different ways. They have gained more information about the modern family and about resources available to them in their counseling work. They have added new scientific knowledge to their understanding of the nature of personality and the dynamic factors involved in behavior; have studied processes of communication, both verbal and non-verbal as demonstrated by psychiatrists, psychologists, sociologists, and social psychologists.

THE AIR FORCE has decided to continue the program annually. Similar seminars for Roman Catholic chaplains are held at Catholic universities. Protestant chaplains met again at the University of Texas in January and May this year.

A summary of the seminars is now being prepared. Chaplains who have attended the seminars have said that they are able to offer more effective help to young people while gaining a better understanding of themselves and their roles in the chaplaincy.

As one young chaplain wrote, "The month at the University gave me opportunity to see my work from a better perspective." And another one added: "Each chaplain was reborn to the dedication of serving better the needs of others, having come to understand his own self more fully."

WOULD TODAY be better if we talked less and listened more? That is, if we talked less with men and listened more for the voice and the will of God? Would it be any less a good day, if we left unsaid that unkind word, that carping criticism, that wounding bit of gossip?

—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg Press)

"Pop" Heiland's Three Rs Are

Religion, Respect, Responsibility

By John E. Cooperrider

The teen-age boy who accepted a ride home from school didn't know that he would wind up at the police station. But this is what happened. An officer stopped the car and arrested the young driver and his innocent passenger. The car was stolen.

Somehow, things got involved during the investigation. The young boy swears to this day that he had no indication of anything wrong when he accepted that ride but the suspicions of the police had been aroused and they told the boy they would keep an eye on him.

School authorities took a dim view of the affair and talked of expelling the boy. That's when "Pop" Heiland came into the picture. The school reconsidered, the boy's future was saved.

There's the story of the boy who went to Mr. Heiland one day and told him he was going to quit school. His mind, the boy said, was made up.

Mr. Heiland listened and asked a few questions. The boy had made up his mind in a hurry, but why?

They talked a long time. At last, the truth came out. The boy had overheard a conversation between his parents. The subject: Money, money that wasn't there to pay for some things the family needed.

Coach Heiland and his boys

The boy, under the impact of the realion that the family was in distress, cided to leave school and get a job. r. Heiland got in his car and drove to e boy's home. The parents didn't know y their son had taken that sudden decin. Mr. Heiland knew.

He told them and they told him that e financial problem was not of the kind t could not be solved without the boy's p. The boy stayed in school, happiness home was restored, and Mr. Heiland nt back to his job.

ALTHOUGH IN BOTH CASES reported ove, William C. Heiland acted as clos- adviser to two troubled boys, his job not that of a school counselor, psyologist or expert on human relations. 's a high school football coach and attracted national attention as such. "Pop" Heiland has amassed a fabulous ord in 23 years as head football and ck coach at Chicago's West Side Aus- High School. Under his guidance, his gers" have won nine Chicago Public gh School League championships, five city championships in play-offs with Catholic Parochial League, and nty West Section championships.

n all, his gridiron teams have had 167 s, 14 ties, and only 31 losses, since he k the reins in 1936. His junior track ms have won the city championship the past eight years.

Latest trophies to be added to the collion came last November when Austin eated Chicago Vocational High School 6 for the Chicago Public League mpionship again; then beat Fenwick gh School, champion of the Catholic gue, the following Saturday, 20-7.

"POP" HEILAND has been compared he late Knute Rockne when it comes developing All-Americans. Thirteen of his boys have gone on to receive All-American recognition in college football, and at one time nine of his former players were playing as professionals. These include Pete Pihos (University of Indiana and Philadelphia Eagles), Ed Bell (Indiana, and Green Bay Packers and Bud Karstens (Indiana, and Washington Redskins).

Then there was Bill DeCorrevant, one of the most highly publicized backs in Chicago Public League history, who went on to star for Northwestern University, the Washington Redskins, Detroit Lions, Chicago Cardinals, and Chicago Bears.

In 1937 his team defeated the Catholic League champions before a crowd of 120,000 at Chicago's Soldier Field. Ten years later he received special honors for outstanding community service from the service organizations and clubs of Austin. In 1953, Carthage College voted him Lutheran Layman of the Year.

"POP'S" WORK with his boys goes far beyond instilling a desire for football perfection. "I am a firm believer in the three Rs," he says. "Religion, respect, and responsibility."

He has been a Lutheran all his life, member of North Austin Lutheran Church for 23 years. He has served on the church council for the past six years and is now chairman of the congregation's Committee on Christian education.

One of the big rewards of coaching, Heiland says, is the opportunity it affords to work with young people, and to influence their lives for good.

"The boy mixed up in the stolen car deal, has since graduated from college, married, and is a fine young man with no blot on his character. He never stopped thanking me, although the fact that he turned out to be such a fine man was all the thank I needed."

"WORK TOGETHER AS A TEAM, DEVELOP A FEELING OF BROTHERHOOD."

The other boy too is now a highly respected member of the community.

"My philosophy in coaching is to teach boys to work together with others as a team, and thus develop a feeling of brotherhood. Also, I insist that they must be ready to sacrifice themselves for the good of the team.

"ANOTHER THING is to help them learn to play according to the rules of the game, for this a fundamental in life too. If we break God's laws we not only hurt ourselves, but bring heartaches to others as well.

"My Christian faith has helped me through trying situations as I worked with the boys," he recalls. "Six times we tied another team en route to the championship, only to lose out on the flip of a coin. It was challenging to me to show the boys how bitter disappointment is part of life, and how it must be accepted."

COACH HEILAND'S own education can the hard way. He left high school aft his sophomore year to go to work, r turned two years later, finally graduati from Lane Tech in Chicago.

Later he attended the American Gyn nastic Union Normal School in Indiana olis for two years; and after beginni his coaching career, continued his studi as time permitted at the University Chicago, YMCA College, and Nort western University, finally receiving h degree from the University of Indiana.

Throughout his career his wife, Flo ence, and his daughter, Pat, have be his most ardent boosters. His wife h missed only two games in his enti coaching career. "Pop" says, "She worl as hard at the games as I do, keeping the statistics. She helps scout games, a worries as much as I do before each one

Pat is now a senior at Michigan Sta University majoring in speech correctio

FIVE MAKE A FAMILY

Visiting Around

OUR CHURCH still does not have an as-tant pastor. To give Pastor Ittel some cation, the council made summer ar-ngements with Good Shepherd Church. e joined the Good Shepherd congrega-n for Sunday services while Pastor and rs. Ittel had a much-needed and well-rned vacation.

There is always animated Sunday din-r table conversation after we Meltons ve visited another church, in our town out of town. Last Sunday was an ex-ıple.

As Sue refilled the water glass, she d, "I like visiting around."

PETE POUNCED on her choice of words. hat's when you visit relatives. You n't 'visit around' in churches."

"Don't be so scornful, Pete," Dan said. think it's a phrase some people use church visiting too. When a person ves to a new city, where there are sev-l churches of his denomination, he ght visit around to see which suits him. there were ten Lutheran churches, he ght visit the three or four nearest to home before making a final commit-nt."

Karen changed the subject, feeling that e was getting too much attention. ne of my friends from high school gs in the choir at Good Shepherd. It's as big as ours, but awfully good," she d generously. "I think I'll suggest the hem they did today to our choir di-tor."

"That anthem takes a good bass sec-tion," I said. "Our choir is only so-so there."

"Wait till I reach bass," Pete said, low-ering his voice a few notes.

"Ha! Ha!" Karen sniffed. "You'll be lucky to get in the tenor section. That squeak of yours will never hit bass."

THIS TIME I quickly changed the sub-ject. Sometimes Pete is sensitive about his voice, and Karen's teasing doesn't help. Pete will probably have a comfort-able rumble like Dan's in a few years.

"Did you all sign the visitors' book?" I asked brightly.

"I did," Sue said. "And I showed Mr. Mawson where it was."

"That special table for the visitors' book is a good idea," Dan said. "So's another helping of salad." He served himself. "Of course, all the people from our church couldn't be called visitors. Good Shepherd is *our* church while Pas-tor Ittel is on vacation. I flipped over some pages and there had been visitors from many far-off places."

"I saw you reading it," I teased him. "Mrs. Wagner was waiting behind you, peering over your shoulder. She prob-ably thought you had uncovered some interesting facts."

"I did. I was looking at a page from early this year, when Mr. and Mrs. Wag-ner signed the visitors' book. Just after they moved here."

HE TURNED to Pete. "See . . . people *do* visit around. The Wagners didn't know any of the churches when they

moved here. So they sampled some. Then your mother made friends with them, and . . ."

"And they joined our church and worshiped happily ever after," Pete said flippantly.

"We have a visitors' book," I said, "but we don't keep it in a special place each Sunday. People don't see it. We ought to have it on a table near the door."

"What I like best about Good Shepherd is that coffee hour after church," Pete said, as he took a second helping of *everything*. "Do they have that every Sunday . . . like today?"

"Once a month," I said, removing the potato dish from his reach. "It's for new members. They are the guests of honor and the coffee hour is so others can meet them."

"Or sometimes it's for a guest pastor or perhaps for a missionary guest," Dan added. "We've had it at our church, too," he explained to Pete, "but not on a regular schedule."

"I remember!" Sue waved her hand for attention. "The time we had those chocolate finger cookies. Yum . . . mmm."

"Good Shepherd is a more formal church than ours," Karen observed. "The service is slower and . . . well . . . formal."

I AGREED. "Yes, and today the hymns were all slow ones. Someone made a bad choice. There should have been at least one livelier hymn."

"Pastor Sorenson speaks and reads more slowly than Pastor Ittel," Dan pointed out. "He speaks in what poets call—a measured cadence."

"The whole processional was slower. More space between choir members as they walked down the aisle. More time given to various parts of the service," I added. "All that makes it seem formal. I like our faster-moving service. But each church and pastor has a characteristic way."

"Remember, Karen, the evening we talked about new pastors and how pastors and churches differ—even Lutheran churches?"

Karen nodded. "Yup. I've been noticing that ever since. When we had a joint Luther League meeting at Trinity Church. When our choir sang at Ascension Church. And other places, too. Anyway, at Good Shepherd they use the same setting for the service, so it's easy to fit into their groove."

KAREN STOOD up suddenly. "Oh, bother! I forgot to whip the cream for the dessert." She excused herself and went to the kitchen, ordering Pete and Sue to clear the table.

Pete grumbled as he rose, but he carried out orders. Sue whipped around the table collecting plates. She made as much noise as possible, hoping that I would say, "Here, let me do that. You make too much clatter."

Dan looked at me over the quickly cleared table. The children were in the kitchen milling about as if there were thirty people there instead of three. "As Sue says—I like to go visiting around. But it will be good to return to our own fold next Sunday."

NO MAN WHO hears the roar of the lion near him will turn to philosophy to ask whether there is any such objective reality as the lion; and no man who has had experience of God is concerned to ask whether the philosopher will allow him to believe in God.

—H. H. ROWLEY in *The Faith of Israel* (Westminster)

SUMMER READING PART 2

MIDDLECOURSE HAD expected some reaction to his announcement of Mrs. Vedy-Vedy's gift, but nothing like this. He was about to inquire into Bulwark's outburst, but it wasn't necessary.

"First it was crosses and candles. Electric lights weren't good enough," said Bulwark. "Some 'expert' told us that if we put candles in our churches then we'd symbolize the presence of Christ, as if the Lord could be penned up in a little spark of fire. Then they got the dressmakers into the act and draped us all in fancy white nightgowns, surplices they called them."

Bulwark sputtered on. "Surplices," he snorted, "made us look like a bunch of prissy females. After that it was processional crosses, stoles, and even crucifixes!" His face got redder and redder.

"Where will it stop? I hear that some of the younger pastors are wearing mass vestments, sprinkling incense, ringing bells, and genuflecting and crossing themselves. Looks like the pope is getting in the back door, and now you want to have that red lantern up in the nicest church we have in town!"

MIDDLECOURSE WAS surprised at the unexpected compliment. "But what's an eternal light got to do with the papists," he asked?

"What's it got to do with the papists," Bulwark repeated incredulously. "Why every fool knows that's the sign of transubstantiation," he exploded. "Every Roman Catholic is taught from the ground up that when he sees that red light he's got to get down on his knees in front of that little box where, so they say, 'Jesus lives.' "

Middlecourse was confused now. He hadn't thought that the matter would occasion any more concern than a letter to some church arts store and the installation of the lamp. Now he began to see a major fight brewing. But Bulwark wasn't finished.

"YOU KNOW WHAT'S happening over at St. Adiaphora's." He wasn't exactly sure to what Bulwark was referring, but his thoughts were interrupted by Pastor Newcomer. "I think you're going too far, Dr. Bulwark. After all lamps are mentioned in the Bible. St. John says in his *Revelation* that they hang before the altar."

Bulwark eyed the young pastor in the clerical collar suspiciously. "You can 'prove' anything you want by the Bible," he shot back. "Besides if we're going to go back to the Bible, when are you holding your next foot-washing ceremony?"

Middlecourse wished that the whole argument would suddenly dry up and disappear. If he had just kept his mouth shut and gone ahead and told the chairman of the property commitee of the council to order the lamp, the church would have the money, and then worry about the effect.

THE CONVERSATION at the lectern had come to an end and now Professor Obtuse was making his way to the back of the room. "Seems that the session back here is more exciting than my paper," he smiled shyly. Middlecourse hoped that Bulwark would forget it. No luck.

"Professor," asked Bulwark sweetly,

"what do you think of the idea of hanging those eternal lights—sanctuary lamps they call them—in our churches? John here is thinking of installing one."

Middlecourse and the professor eyed each other cautiously. Middlecourse didn't want word to get back to the seminary that he was "going high-church."

"Well," said Obtuse, masticating each word with care, "as I see it, it's a problem in dialection, or, should I say, in communication. The accoutrements employed in the cultic pattern of our worship—and remember that worship as the word is etymologically derived significantly demonstrated *all* that the Christian does in this world—are to be derived from the causative faculty of function yet intelligibly determined with consideration for esthetic and, incidentally, traditional patterns."

Obtuse droned on. Middlecourse shifted from foot to foot. He was embarrassed to discover that Obtuse's last words had been a question directed to him. "Don't you agree, Pastor Middlecourse . . . I say, don't you agree?"

"Yes, of course, certainly, I do," muttered Middlecourse.

DRIVING HOME from the meeting he tried to recall just what he had agreed to. Stripping the professor's verbiage down to the skin, Middlecourse concluded that what he had said amounted to something like this: Whatever we use in our churches—vestments, candles, statues, or even sanctuary lamps—must be understood within the framework of our theology. But how many people in our churches understand our theology?

Back home he rehearsed the entire subject with his wife. He didn't expect her to understand all of the theological subtleties involved. He wasn't sure he understood them himself. All he wanted was to settle the whole problem as quickly and as happily as possible. After all, one hundred thousand dollars would go a long way to the building of the new fellowship hall and parish building. And besides, Mrs. Vedy-Vedy meant well. After all she said she'd gotten the idea in a Methodist church. If the Methodists can have sanctuary lamps, why can't Lutherans?

HIS THOUGHT WAS interrupted by his wife's persistent query: "What's transub- - - -, what was that word Bulwark used?" Patiently Middlecourse replied to his wife. "It's a Roman Catholic doctrine that the priest changes the bread and wine into the body and blood of Christ in the mass."

"Well," replied Mrs. Middlecourse, "if the Romans want to believe that, it doesn't hurt us. I don't see what that's got to do with a lamp. Besides I rather think that a lamp would look pretty in the church."

John was too tired to rebuff his wife. "Look dear," he began, "in the Roman Church the bread that's left over—they don't keep the wine, the priest drinks it—is put away in a little safe on the altar and people believe that Christ, who is now in the bread, is living in the 'tabernacle' as they call it. The light burning in the church tells people that Jesus is at home."

He wished his wife would forget it, but she didn't. "But why can't we have a lamp to tell people that Jesus is at home," she asked. "After all, everybody knows that you put the bread and wine back in the sacristy for sick communions. Besides in a sermon a few months ago you said that the body and blood are only present when we eat and drink. I don't see what everyone's getting upset about." (To be concluded) —EDGAR S. BROWN, JR.

"Because I was always weary, my doctor started me on Postum!"

"Some days you hardly seem to get up before you're tired out. When I found that kept happening to me and I kept sleeping poorly, too, something had to be done.

"So I went to the doctor. He told me that my trouble might be 'too much coffee.' Seems some people can't always take all the caffein in coffee. He suggested I try drinking Postum instead because Postum is caffein-free —it can't keep you awake at night.

"I tried Postum—what did I have to lose? I slept better, felt livelier *and* enjoyed Postum's flavor. Why don't you try Instant Postum? You'll like it, too!"

Postum is 100% coffee-free

Another fine product of General Foods

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Remarry?

QUESTION: My wife recently passed away, and I am alone. I have a nice four-room bungalow, all clear, of which we became owners before Wanda's death four months ago. During my grief a very close friend of ours came to my assistance in offering her sympathy, encouragement, and word of cheer. This I deemed a consolation, for it helped me to bear my burden. I have known this fine Christian woman for a long time. She is a widow of five years.

Since we met again recently we have become in love with each other, but are hesitant about further developments. I have two grown-up children, both married, who seem to think I should remain a widower. I am 71 and in good health, as is the widow. We have much in common. Shall we continue our courtship, or simply be good friends?

REPLY: You and Caroline are no youngsters, but there is no good reason why you should not marry. You ought to proceed slowly and thoughtfully, for much is involved. After all, your wife has been gone only a short time and you certainly want to show her due respect. Any other action would almost certainly bring down on you the disapproval of your relatives and friends. Take plenty of time to consider every angle involved and then add some further delay.

Your children's attitude deserves consideration, for they too are volved. Marriage is not entirely isolated action on the part of two ple. But, in the last analysis, you Caroline will have to make the d sion. Financial matters enter into problem. A premarital legal ag ment in regard to your economic sources could remove some cause disapproval on the part of your c dren and assure them that you are turning away from them. When proper time comes you can talk over with your children, Caroline, y attorney, and your pastor for furt clarification and discussion.

Most important

QUESTION: In our guild meetings the past two months the matter of mo education of children has come up. Ea time there was an attempt to decide wh is the most important factor in a chil moral and spiritual education. No agr ment was reached either time. I a wondering.

REPLY: Many items are importa and it is not surprising that a gro could not agree. I believe, howeve that the atmosphere of the home stan first, for that involves just about ever thing that affects the young child's li Parents and other persons (includi older children) create that atmospher It is the outcropping of what th actually are. The child virtual breathes in the quality of the hom whether it is good or bad. He canno escape it. We should keep in mind tha "moral education," apart from religiou faith, is a weak program. Christia faith provides both aspiration and in spiration in Jesus' principle of intel ligent love as the guide and criterio of ethical living.

THE LETTER TO THE HEBREWS

Read Hebrews 11:1-3

CHAPTER 11 introduces us to a whole tion of the writer's practical thought ich is devoted to the discussion of *th*. It was written, one must remember, the heels of a quotation from Habak-k (*see Hebrews 10:38*), and it consti-es a clarion call to the faithfulness and elity of which that prophet had spoken. Because our author gives so much ice to discussing faith and what it ans, it is difficult to escape the con-sion that the author had laid his finger on the essential weakness of his friends. eir faith was not strong enough.

FAITH IN GOD is absolutely necessary an actual relationship is to exist be-een men and God. Faith is the basic rt of men's reaction to him upon which od insists. Its existence in men is a nciple by which God operates.

The Old Testament itself attests to this nciple. Our author does not discuss e principle as such here in *Hebrews* ecause he is only interested in giving amples of "faith-heroes" as a practical ide to his readers), but the principle vertheless underlies all his references Old Testament characters.

To be sure, the Old Testament makes clear that God acts, makes contact th men, initiates deliverance, calls men, d makes promises to men before even e slightest flicker of faith is evident in em. Man's faith in God is not the pre-quisite of God's action and movement ward men. It is the other way round. od's action and movement toward men that which stimulates faith.

But—and here is the important point—the continuation of that faith is vital to the continuation of any relationship between God and men which God's action initiates.

In two letters which Paul wrote (*Romans* and *Galatians*) this principle, by which God deals with men whom he has delivered, became the hub for Paul's argument for the teaching of justification by faith. The author of *Hebrews* is not interested in the principle from the point of view of man being justified before God. It is not a teaching which he desires to underscore.

He wishes instead simply to nerve his friends for the life they must live in a world which would hate them and seek to destroy them if they continued to be Christians. In such surroundings and under such circumstances faith in God (which to our author, as to Habakkuk, means "faithfulness" and "fidelity") is absolutely necessary.

BASIC TO THE writer's thinking in this whole chapter is his definition of faith as trusting God no matter what happens, and as having confidence in God that he knows what he is doing and can manage his world, the affairs of men, and their lives. The reader of *Hebrews* will not, of course, find these two aspects of the writer's definition spelled out thus in so many words. But as he reads Chapter 11, the two aspects will begin to emerge clearly.

Before cataloging the "faith-heroes" after whom his readers are to pattern themselves, the author begins (in verse 1) with two concise definitions of faith.

Faith in God, he wishes his readers to understand, is not a wishful thinking that amounts to crossing one's fingers and to hoping for the best. It is reposed in God whose reliability is beyond all question. What might happen in the future (whether in this world or thereafter) is not something over which there needs to be debate.

God being who he is, the Christian lives in no atmosphere of guess-work and conjecture as far as the future is concerned. On the contrary, one's confidence in the trustworthiness of God in all matters gives him "the assurance of things hoped for."

Furthermore, faith in God flies in the face of all criticisms. It does not demand that "you must show me before I shall believe." Its convictions about God and what he does and what he promises are not based on immediate materializations. It can wait, and in this world and in this life faith is just as adequate for "living with God" as sight will be in the age to come. "The conviction of things not seen" is of its very essence.

There then follows in verses 2 and 3 two other introductory statements about faith which precede the catalogue of "faith-heroes." "By it (meaning "by faith") says the writer, "the men of old received divine approval," and "by faith we understand that the world was created by the word of God," etc.

AT FIRST SIGHT these two statements may seem to be nothing more than random thoughts written into the text for no apparent reason. But they are really important statements for the writer's friends to consider.

For one thing, with their dangerous leanings toward apostasy, the first readers needed to understand that basic principle by which God deals with men. Unless men are faithful to God and tr him to do as he promises, there will a total breakdown in their relations with him.

God does not approve infidelity wh ever the reason for it. There can be relationship and no fellowship where fidelity exists. In ages past, the wri points out, it was the men who k their confidence in God inviolate w received his approval. They were kind of men God intended all manki to be. The first readers of *Hebrews*, l those of any age, needed to rememb that!

THE OTHER MATTER, that of und standing by faith that God through uttered word had brought the world i existence out of nothing, was equally i portant. The declaration of this fa which men of faith see, is not calculat to stimulate men into a feverish conte plation of cosmology or into scientific search to prove or disprove it. It for instead a basic understanding of existen by which all of life is to be lived and which ultimately history is to be viewe and further, by which a person's pla in the world and in time is to be viewe

Confidence in God, trusting him in h reliability, and fidelity to him throu thick and thin put one in the position realize that nothing—not even the exis ence of the world—is a matter of acc dent. God reigns over it with a de hand, the same deft hand by which h brought it mysteriously into being.

Why did the writer remind his reade of such a thing? Because that basic a proach to the created world which fait in God gives can also create backbon into men who have to live in a worl where God and those who are loyal t him are hated.

—ROBERT A. BARTELS

BOOKS

NO 20 MINUTE SERMONS

uther's Works. Volume 23. Sermons on the spel of St. John. Chapters 6—8. Edited by slav Pelikan. Concordia. 448 pages. $6.

This is the second volume of the Reform- sermons on the Fourth Gospel, follow- Volume 22's sermons on Chapter 1-4 predating them historically by six or en years.

Luther's high regard for St. John is in a se the theme of the whole series. Says Reformer to his Wittenbergers, "Thus salvation is to be attributed solely to the . . . Holy Writ must be interpreted in light of this doctrine . . . Consequently, en Matthew and the other evangelists ak of good works, we must give the floor John. He teaches us how to obtain eter- life and righteousness. . . ."

t is not surprising that Luther is found be at his best in these sermons on John. hen, for example, in the current volume Jews are offended at our Lord's claims be "the Bread of Life," Luther the ex- itor is in his native element. He has eady fought something of the same battle hself, against "the papists, Jews, Turks l schismatic sectarians." By the time of se sermons Luther had learned much— h from his Lord and from his Lord's mies. One result is that, perhaps even re than in some of his earlier writings, Reformer never strays from the main me — Christ alone, grace alone, faith ne.

That's the amazing thing about Luther's tings: they have only one theme, but it er grows monotonous. The more per- ently it's driven home, the more exciting becomes.

Luther in the pulpit does not appear to ve been greatly concerned about getting ough in 20 minutes; he does not tell using little stories; he hands out no "spir- al aspirin tablets," no prescriptions for chic integration, peace of mind, positive nking.

He just preaches Jesus Christ—incarnate God, crucified Saviour, risen Lord. A Christian who is interested in deepening his own insight into the heart of the faith will do well to sit down with Luther and read him through.

GORDON C. LUND

Mansfield, Ohio

JOBS FOR THE HANDICAPPED

Give Us the Tools. By Henry Viscardi, Jr. Ericksson-Taplinger Co. 266 pages. $3.95.

"I don't want to live off the taxpayers, I want to be one. There must be someone who will give me a chance." Esther Caldwell, a Negro girl, blind and deaf, was pleading for work.

The tendency of industry recently to hire the handicapped is not accidental. It's the result of hard work by dedicated people who have been selling the idea for a long time. Now comes a new and fascinating twist. Henry Viscardi tells in *Give Us the Tools* how he employs even those so handicapped industry thought them unemployable.

Born without legs to a pious Roman Catholic family in New York City he went through early life with his stumps encased in heavy padded boots. Standing 3 feet 8 inches high with his arms almost touching the ground, he endured the taunts of thoughtless and cruel contemporaries who called him "the ape man."

Courage is Hank Viscardi's chief asset. In this book he traces his successful effort to employ those handicapped to whom even conscience-stricken industry couldn't give jobs. Beginning against odds that can only be described as insurmountable his business entitled Abilities Inc. grew from a small unfurnished garage with four employees, who had only five good arms and one good leg among them, to a two-million-dollar business hiring 375 disabled people.

Here he recounts the unbelievable success story of Abilities Inc., an electronics assembly plant, and triumphs of countless handicapped people whose lives were transformed

from dull despair to vibrant purpose. This book shows how even the most physically handicapped can enjoy the dignity of a productive life. CONRAD RAKER

Allentown, Pa.

WHO WAS JESUS?

The Christ of the Earliest Christians. By William M. Ramsay. John Knox Press. 163 pages. $3.

"What think ye of Christ?" is a question that every Christian has to answer. "For two thousand years," says Dr. Ramsay, "the greatest theologians have wrestled with this as the central problem of religious thought. The writer seeks to show that no heightening of Christology took place with the passing of years, for the highest possible Christology can be found in the underlying, primitive documentary sources behind the canonical Gospels. From clues found in the sermons in the early chapters of the Book of Acts, the author seeks to prove this.

To think again the thoughts of the first Christians, Dr. Ramsay says we "must leave behind the material world of the scientific twentieth century and enter the exotic world of the Messianic expectation of first-century Jews. By the use of the Dead Sea Scriptures and Jewish "Apocalyptic" writings he tries to show the presence of this concept in the thoughts of the time.

"The proclamation of the Messiah was the proclamation of salvation. In every sermon of Peter's this forms part of the climax." ". . . The Christ of the earliest Christians is a conquering heavenly Messiah who cannot be trifled with. He judges and he is to be obeyed. It is precisely because he is not only human but has the supernatural power of the Spirit that he can save. Jesus is transcendent, terrible toward sin, worthy of the uncompromising trust and loyalty he demands, a Being who is divine in a quite special way."

The preaching of Acts, although influenced by Scripture and popular literature of the time, was anchored to a historical Person and to historical events. "The earliest preaching was about the nature and work of Jesus, not a repetition of what he said." For instance, the cross was the fact of Jesus' life found in every sern

In the concluding chapter the au points out that the Christ of the ear Christians was amazingly complex. "As back as research can take us, we find church witnessing to the Lord in terms rived partly from Jewish apocalyptic lit ture, partly from Old Testament can partly from its clear memory of Je earthly life, and partly from the experien of the resurrection and the repeated c pourings of the Holy Spirit."

It is good for the pastor to re-examine Christology of the early church. For this book will afford pleasant and inform tive reading. It is doubtful whether it wo sustain the interest of most layman.

Teaneck, N. J. GEORGE W. DELAWTER

FOR ROMAN CATHOLICS

Interpreting Protestantism to Catholics. Walter R. Clyde. Westminster. 160 pages.

The ground swell of so vast a trend the ecumenical movement in modern chur life is bound to move in the direction of t Church of Rome as well as within t churches of Protestantism. This book, a professor at Western Theological Semina (Presbyterian), is an instance.

In readable, nonpolemic style, Prof. Cly presents the Protestant apologetic in t areas of the Bible, the church, the doctri of salvation, worship, ethics, marriage a education. The book succeeds in interpr ing Reformed theology and practice.

Since the book is unlikely to be read "good" Roman Catholics, it will be usef primarily to Protestants in gaining an ec menical view of Protestantism in Americ It will hardly serve to orient an inquirin member of the Church of Rome to Luther theology and practice. DONALD E. ELDER

Indianapolis

BOOKS reviewed in these pages may be ordere from the United Lutheran Publication Hous 2900 Queen Lane, Philadelphia 29, Pa., from any one of the ten ULPH branch store

V BISHOP OF ICELAND, THE RETIRING BISHOP, AND WIVES

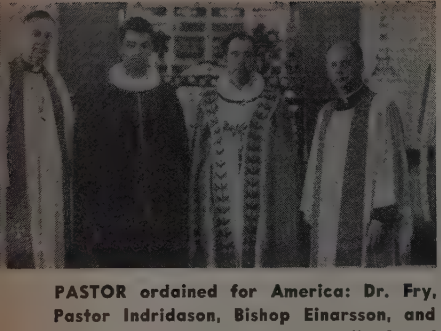
esident Fry Shares in Consecration

CELAND: Reykjavik, July 1.—IT WAS a t event for the Church of Iceland n the president of The Lutheran ld Federation, Dr. Franklin Clark stepped from his plane at the Kef- k-airfield early on the morning of 16 to be present at the consecration he new bishop and to visit Iceland for ral days.

n the 17th of June (the national holi- of the Icelandic Republic) Dr. Fry k part in the celebration. He went to most historic place in Iceland— ngvellir—where the oldest parliament he world was founded in the year 930. n the 21st Dr. Fry participated in the consecration of the new bishop, Sigurbjorn Einarsson, and spoke at a banquet given by the minister of church affairs.

On the 22nd Dr. Fry preached at the ordination of a young minister, Ingthor Indridason, going to Langruth, Manitoba, a church of the Icelandic Synod (ULCA). Along with the president of the synod, Rev. Eric H. Sigmar, Dr. Fry assisted Bishop Einarsson in ordaining the candidate. Monday he was received by the president of Iceland in his home at Bessastadir.

He spoke on evangelism to the Synod of The Church of Iceland on the first day of its session in Reykjavik, and in the



PASTOR ordained for America: Dr. Fry, Pastor Indridason, Bishop Einarsson, and President Sigmar of the Icelandic Synod

evening flew back to the States, leaving many sincere friends behind him. Through the radio he greeted the islanders and blessed the Icelandic Church.

CONSECRATION OF Bishop Einarsson came on the birthday of his mother, who died from wounds after saving him as a child from a burning house. The bishop began his sermon by paying tribute to her love and sacrifice.

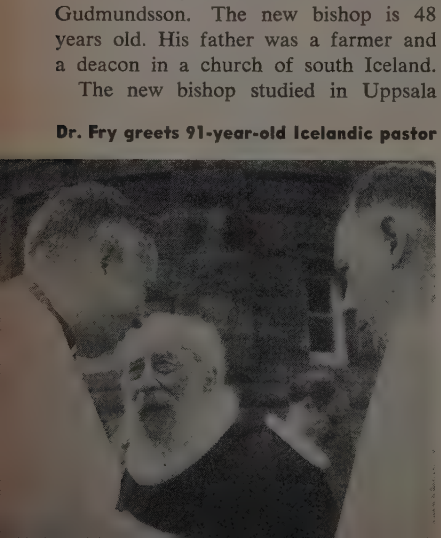
Professor Einarsson was consecrated in his new office in the Cathedral of Reykjavik by his predecessor, Dr. Asmundur Gudmundsson. The new bishop is 48 years old. His father was a farmer and a deacon in a church of south Iceland.

The new bishop studied in Uppsala and Stockholm in Sweden and also Denmark, England, and Switzerland. was a pastor in Iceland for five years a professor in the theological faculty the University of Iceland until ele this summer by the clergy to succ Bishop Gudmundsson, who is now years old.

Bishop Einarsson is the 89th bisho Iceland, and the 10th bishop of the en land. He initiated a movement s years ago to restore the ancient Cathe of Skalholt. He is a learned theolog churchman, and excellent preacher.

—PETER SIGURGEIRSSO

Dr. Fry greets 91-year-old Icelandic pastor



letters to the edito

Teaching the teachers

SIR: Your scholarly handling of the sh comings of the "Jane Johnsons" in church (July 15) made me feel even m inadequate than ever. Perhaps we teach should leave it all to the expert preach Only one thing prevents my dropping I keep thinking that Jesus did not have best background or the best disciple mate and still managed to put across his beli He loved the people he was trying to h and he taught them not long-winded the ogy but plain everyday things his peo could understand. A. W

Bethlehem, Pa.

SIR: I am, or was, a typical Jane Jo son. I taught a junior class in Sunday sch for four frustrating though happy ye I gave it up because the more I gai in knowledge and understanding the m hopeless the situation became to me. T basic problem is adult education, or l of it. The pastor of the church where I w a member held a few classes on adult le ership and was greatly surprised at how w these classes were attended.

LONNIE LAUB

Ashville, N. C.

ebraska Pastors Enrolled Clinical Training Course

By MARTIN G. SCHROEDER

OMAHA—Nebraska Lutheran Social Serv- Inc., agency of the NLC churches in braska, is co-sponsoring a six week Clini- Pastoral Training program at the Uni- sity of Nebraska College of Medicine spital this summer. The Rev. Frank yer, staff chaplain in the Omaha area, a ified clinical instructor, is in charge.

his is the first clinical training program pastors ever held in Nebraska. NLSS sponsored pastoral care workshops for past six years in various parts of the e. NLSS Chaplains in other areas are bert Graening, Beatrice; Howard Fran- Hastings; and L. C. Pretty, Director, coln.

Dedication at Pender

EDICATION OF A new unit for Christian cation on June 21 marked the close of 4-year $200,000 building program at St. k's Church, Pender, Neb. The pastor, launched this church building program 945, is the Rev. Walter E. Rowoldt.

he new church was completed in 1949, the parsonage was dedicated in 1954. financing of this program has been ugh the "grace giving" plan only.

he new $43,000 educational unit con- s 17 classrooms and the pastor's study. ication came just in time to accommo- 230 children attending Vacation Bible ool in this small Nebraska community. A. W. Young, synod president, preached dedication sermon. Pastors Stanley Sen- and Daniel Schroeder, both of Emer- Neb., served as liturgists.

nother milestone in this dedication year St. Mark's is that it has changed its us of associate member to full member he Central States Synod.

RINITY CHURCH, Wolbach, the Rev. Don- Albert, pastor, celebrated its 50th anni-

At door of St. Mark's new education building are Synod President Young (second from left), with Pastors Senness, Rowoldt and Schroeder

versary and rededicated the remodeled and beautified interior of the church nave on June 21. Improvements included replacing theater seats with new pews and new chancel furniture. Installation and redecoration was done by volunteer workers. President Young was the preacher.

INDIANA

Special Synod Convention Called for October 26-27

INDIANAPOLIS—A special convention of the Indiana Synod will be held October 26-27 in St. Mark's Church, Indianapolis, it was announced by the Rev. Frank Stevenson, synod secretary.

The special meeting was called to receive the report of the committee on synodical reorganization, to consider capital fund appeals from several institutions, to consider the need for additional personnel, and to hear the executive committee report on a hospitalization plan for ministers.

World Mission Theme Set for Lutheran Student Ashram

ESTES PARK, COLO.—"The Mission of the Church in All the World" is the theme chosen for discussion among Lutheran students who will gather at the 1959 Ashram here August 31 to September 6.

The Lutheran Student Association of America will hold its 23rd annual summer conference, patterned after the famous Hindu ashrams of India in which disciples and their teachers retire to isolated areas for study and spiritual quest.

Major speaker for the affair will be Dr. John Deschner, associate professor of systematic theology at the Perkins School of Theology in Dallas, Tex. Dr. Deschner will deliver a series of five platform lectures.

Daily Bible study sessions will be led by the Rev. Robert Marshall, professor of Old Testament Studies at Chicago Lutheran Theological Seminary, Maywood, Ill.

Dr. Henry Hetland, executive secretary of the Division of College and University Work of the National Lutheran Council, will act as chaplain for the six-day program.

Special interest groups to discuss LSA programming will be held, in addition to discussion groups on a variety of special concerns in the mission of the church. Students may choose among 20 topics for these discussions which range from "Technology and the Space Age" or "Campus Ideologies" to "Ecumenicity and Unity."

Added features will include the presentation of a drama, a concert given by the Ashram choir, a creative arts exhibit, and recreational program.

"The Life and Mission of the Church is a six-year study launched last year by national Protestant student groups all over the world under the auspices of the World Student Christian Federation. The Ashram "will lead Lutheran students as they join fellow Christian students of the world this study.

Wittenberg to Mark Change

SPRINGFIELD, O.—Wittenberg changes name to Wittenberg University on Sept after two years of successful operation a small university structure. Formal at tion to the change will be given Sept. with a day-long program on the the "New Dimensions in Higher Education.

Dr. Arthur Flemming, U.S. Secretary Health, Education and Welfare, will sp at the morning convocation. An aftern "dialogue" on "New Dimensions wi Christian Purpose" will feature Dr. F. C ald Ensley, of Des Moines, Iowa, bisho the Methodist Church, and Dr. Joseph Sittler, of the Federated Theological Fa ties, University of Chicago.

The evening speaker will be Wittenb President Clarence C. Stoughton, on "N Dimensions and the Small University." program will include presentation of new seal, granting of honorary degrees, community leadership awards.

Installation of Dr. J. Igor Bella and David Ostergren as professors of the Han Divinity School, and the ground breal or cornerstone laying of a new Han building, will also be held in the afterno

Michigan Center Expanding

EAST LANSING, MICH.—Lutheran Stud Center at University Church, serving campus of Michigan State University, have new facilities this fall. Ground broken this spring for a $100,000 addit

Besides improvements for worship, Ch tian education, administration and camp related services, the building will includ student lounge for study and recreatio

on Church Observes 245th Anniversary at Oldwick, N. J.

TRENTON—New Jersey's oldest Lutheran church, Zion of Oldwick, celebrates its th anniversary on August 2. Speakers will be Dr. Edwin H. Knudten, president the New Jersey Synod, and Dr. Reginald Dietz, professor of church history at tysburg Seminary. Zion's tuary, with its square shin- roofed bell tower, is also second oldest Lutheran rch in continuous service in erica. Built in 1749, its pul- was filled by such outstand- pastors as Henry Melchior hlenberg, Peter Muhlenberg, est Louis Hazelius and ry N. Pohlman.

ut Zion's history began in 4 with a worship and bap- al service in a cabin on the Jersey frontier. That serv- was conducted by Justus kner who, in 1703, became first regularly ordained Lu- an clergyman in America. he setting was the home of e Van Guinea, a freed Ne- slave who had been a mem- of Falckner's congregation New York City.

astor Falckner, whose charge included congregations in New York and three New Jersey, made annual visits to this ety which he called the "congregation the Raritans" from 1714 to 1723, the of his death. He was succeeded by his r brother, Daniel.

Old Zion changed little through more than two centuries

BOUT 1725 A CHURCH was built atop a east of Pluckemin and probably in the nity of the home where the first service held. This was mentioned by Muhlen- and other writers as the "Hill Church" he "Church in the Mountains."

y 1731, because of expansion westward also because of dissatisfaction with the g Daniel Falckner, a new congregation been established at Rockaway (now Pot- town), eleven miles to the west.

Soon the two congregations, with Falck- ner's consent, asked for a new minister to serve the reunited Raritan parish, and in 1734 the Rev. John Augustus Wolfe arrived from Germany in answer to the call. But Pastor Wolfe immediately became embroiled in disputes concerning salary, parsonage, his preaching and personal conduct.

TO RESOLVE these difficulties, an assembly was held in the "Mountain Church at Pluck- emin on August 30, 1735. Some historians call this the "first Lutheran Synod held on American soil," others called it the first "classical assembly." But it failed to settle the controversy between pastor and parish- ioners, which dragged on bitterly for ten more years.

In 1745 the wearied and decimated con-

gregations turned to help to the Rev. Henry Melchior Muhlenberg. It was he who succeeded in arranging for the "buying back" of Wolfe's call. This cost the congregations 90 pounds. For the next three years the churches were without a regular pastor, though Muhlenberg sent ministerial students for occasional services.

By this time new log churches at Fox Hill (now Fairmount) and Leslysland (now Whitehouse) were added to the charge. Foreseeing the difficulty in maintaining four congregations in the sparsely settled mountains of West Jersey, Muhlenberg convinced three of the four groups to merge and join in erection of a single, centrally located church. The Pluckemin group decided to build on its own.

THE SITE SELECTED for the new building was at a crossroads where later the village of New Germantown grew up around the church. The name was changed to Oldwick (old village) during World War I. The building was started in 1749 and was dedicated Dec. 2, 1750. On the same day the new pastor, John Albert Weygand, was ordained.

Dr. Muhlenberg continued to guide the Zion congregation, however, and in 1758 accepted a call as rector. He served either in person or through his assistants until 1775. One of those assistants was his son, the Revolutionary General Peter Muhlenberg.

Among the ministers who served the congregation in the nearly two centuries since Muhlenberg was the Rev. Ernest Louis Hazelius, from 1809 to 1815. Later he became head of Hartwick Seminary, then professor at Gettysburg Seminary, and was at one time president of the General Synod.

Another was the Rev. Henry N. Pohlman, who served from 1822 to 1843. Under his leadership the church experienced a great revival about 1840, more than doubling the membership. Dr. Pohlman later became president of the New York Synod and then of the nationwide General Synod.

Zion Church's earliest synodical connection was with the New York Ministeri until 1745 when the church turned to M lenberg and Pennsylvania. About 179 returned to the wing of New York. In Zion became a member of the new Jersey Synod,

The Rev. Gotfred Jacobsen has t pastor since 1957. The church now h confirmed membership of 235.

—RALPH I. SHOCKE

NEW YORK

Synod Head Ordains Thr At Cambria Heights Chur

By PAUL E. VALENTINER

NEW YORK—June 28 was ordination for three 1959 Philadelphia Seminary g uates: Harold Geiss, Paul Julius Pfa hauer, and Kenneth George Fieldst Synod President Alfred L. Beck offici in Prince of Peace Church, Cambria Heig Long Island.

Two of the men, Pfadenhauer and Fi stadt, had been scheduled for ordinatio the synod convention in Boston May 27, illness kept them away. Mr. Geiss, appro by the synod at Boston, had not receive call at the time and was not eligible ordination there.

All three men were born in Queens were members of Long Island congregati Two are now serving in the area. Pfa hauer of Prince of Peace Church, is as ant pastor of St. John's, Merrick, L Fieldstadt of Good Shepherd, Jamaica assistant pastor of St. Luke's, Farmingd L. I. Geiss of St. Peter's, Baldwin, is pastor of Concord Church, West Gre

Augustana Man Called

GETTING A JUMP on the coming mer Good Shepherd Church, Roosevelt, has Lutheran unity to work.

The Rev. Glenn C. Stone, graduated Augustana Seminary, Rock Island, Illin and ordained by the Augustana Synod 1952, became Assistant to Pastor Charles Trexler, Jr., June 1.

lot serving under an official call from the gregation, he will continue to hold mem- hip in the Augustana Synod until time the merger two or three years in the re.

ollowing a six year pastorate at Augus- 's Christ Church, New Hyde Park, L. e did graduate work at Union Theologi- Seminary. In addition to his responsibili- at Good Shepherd, Pastor Stone will inue study for his Master of Sacred ology degree at Union.

OY RODERICK, ordained in May, was in- ed on June 28 as pastor of St. John's rch, 84th Street, Brooklyn, by Brooklyn ference President Reed Grenninger. He eeds the Rev. Carl Gompper, who re- ed to pursue graduate study.

Brooklyn Centenarian Dies

MEMBERS OF St. Peter's Church, Brook- plummeted from joy to sadness in less 72 hours early this month.

n July 3 they rejoiced with their oldest nber, Mrs. Matilda Fleer, as she cele- ed her 100th birthday. Three days later died in her sleep.

orn in Brooklyn in 1859, she was at 21 youngest member in the congregation's es' Aid Society.

Rochester Conference Buys 30-Acre Farm as Camp Site

By HERBERT A. BOSCH

ROCHESTER—Purchase of a 30-acre camp site was recently voted by the Rochester Conference in its planned program for the development of church life.

Located on the eastern shore of Lake Keuka, the farm site affords space for recreational activities of many kinds. Existing barns and outbuildings will house assembly, educational and crafts areas. An eleven-room house already provides facilities for dining and kitchen use, with some bedrooms also available.

Immediate plans call for the erection of eight cabins to accommodate eight persons each. A limited camp program is underway this summer. Groups from churches are being encouraged to make use of the grounds and the Inner Mission Society of Rochester plans to expand its senior citizens' program at this beauty spot. The Conference has named a camp holding corporation, consisting of the pastor and one lay person from each congregation, which will provide the funds to meet the initial cost of $30,000.

instructors, 118 boys and girls compose group brought by bus to Good Shepherd Church, River, N. Y., for released time religious instruction. Program began 20 years ago.

N. Y.: ROCHESTER

PASTOR EUGENE L. STOWELL has announced his retirement from Resurrection Church as of January 1, 1960, after serving 28 years. The congregation has named him pastor emeritus. The new educational wing of the parish house was named in his honor last year.

PULPITS HAVE BEEN filled in the calling of recent graduates from the seminaries. Pastor Gustav Wedemeyer has begun his work at Christ Church; Pastor Arthur Haimerl, a member of St. John's Church here, has been named assistant pastor at the Church of the Reformation, the Rev. Allan Gibson pastor.

Pastor Edwin Van Borstel has arrived in Potter to begin work at St. John's Church there. Pastor George W. Piper, also recently ordained, and who holds a doctorate in education from the University of Pittsburgh, has been installed at the Church of Peace.

Augustana and ULC Groups Join in Operation of Camp

BUFFALO—Initial contacts with respective committees of the Augustana Synod have generated enthusiasm for the camping program of the Western Conference, as the facilities of the Lutheran Camp on Lake Chautauqua become a joint operation of Augustana and United Lutheran units.

Additional equipment has been purchased by the Western Conference and the summer program is underway. A one-day workshop for conference committees will be held at the Camp on August 31.

ST. JOHN'S CHURCH, now located in suburban Amherst after a century and more of service on Hickory Street, Buffalo, has named the Rev. Martin J. Hoeppner as Pastor-Emeritus. He served the church almost thirty years. Pastor John Schmidt, Litt.D., is his successor.

PASTORAL VACANCIES in the area are gradually being filled. The Rev. Carl Olin, a member of Grace Church, has begun his work at Zion Church, Clarence Centre. Pastor Peter Suarez has come to St. John's, Lancaster, as assistant pastor. New assis pastor at Resurrection Church is the R Werner Weinreich, recently ordained.

Strength in Stewardship Shown by Parish Reports

By CLAYTON G. VAN DEUSEN

ALBANY—A dual parish on its toes pictured in reports from Third Chu Rhinebeck, and Memorial Chapel, R City, both served by the Rev. Erwin heimer, Jr.

The Chapel, a rural congregation of confirmed members, reports every one them communing. They voted in 1955 add a parish hall wing to the church; d cated it in 1956, with an indebtedness over $1,300; and in 1959 paid off the m gage. During this period, the Chapel m tained its record of 100 per cent benevole and LWA payments.

Third Church, the larger congregation the parish, has the same record of ap tionment and LWA contributions. A pa house has been acquired for the older S day school classes, and a new heating p is being installed in the church.

FIRST CHURCH, Albany, is the ch home of L. C. Smith, who celebrated 35th anniversary of his commissioning lay reader. Mr. Smith, an insurance a prominent in ULCM work and an L member, was honored by a rising vot the New York and New England Syn convention.

First Church recently received a beq of $5,000 from the late John B. Hauf, a to the building fund in memory of his v Anna S. Hauf.

CHRIST CHURCH, Woodstock, the Rev. Oliver Sands pastor, has approved a $31. parish hall to be added to the chu

EMMANUEL CHURCH, Albany, has co with the problems of fire hazards and ited street parking. A fire exit has b added at the rear, and a small parking was constructed on the newly-acqu property adjacent to the church.

ew Church Dedicated by Young Warren Congregation

TTSBURGH—St. John's rch, Warren, organized less three years ago, recently ated its new building for hip and education.

king part in the service Pastor J. Edward Lilja Dr. Paul Daugherty, mis- ry superintendent of the burgh Synod, President rt E. Olson of the North- Conference, Pastors Fred- B. Haer and Carl E. R. n, of Warren, Pastor Stof- of Pittsburgh, and Pastor heodore Benson of New e. The latter two were mis- developers of St. John's.

New St. John's Church in Pleasant Township, near Warren

John's was organized through the ini- fforts of First Church, Warren, which ased a site in Pleasant Township and ed assistant pastors Stofcheck and n, successively, to the work of devel- nt. Construction began last November. nave of the church seats 130, with space for 16. There is a suspended t cross above the altar. The educa- wing can accommodate 215. Membership has grown to 184 baptized members, with 120 adult communicants.

Youth Assembly on Thiel Campus

HIGH SCHOOL juniors and seniors gathered on the Thiel College campus the week of July 13 for the annual Summer Assembly for Youth sponsored by the Synod.

Heading the conference staff were the Rev. J. Victor Benson, of the Board of Higher Education, and Pastor Luther E. Fackler of St. John's Church, Perry Highlands.

Neudoerffer, Pastor James Frank, and the Kolumbans

MR. AND MRS. Steven L. Kolumban were commissioned as medical mission workers July 12 in Trinity Church, New Brighton, by the Rev. J. Frederick Neudoerffer, Board of American Missions secretary for India.

Mr. Kolumban will go to the Vellore Christian Hospital in India as a physical therapist. Mrs. Kolumban is a graduate nurse. Both studied at the Chicago Lutheran School of Missions.

WEST VIRGINIA

Synod Members Maintain Strong Benevolence Record

By HAROLD L. HANN

FAIRMOUNT—In spite of relatively large pockets of unemployment, West Virginia Lutherans by the end of June had returned 48 per cent of the benevolence quota for the year, and 59 per cent of the synod's share for Lutheran World Action.

West Virginia, according to the 5th Federal Reserve District report, did not register a gain in employment in the first half of the year. But stewardship did not falter.

An increased awareness "of what it means to be made by baptism members of one another and members incorporate in the body of Christ" is reflected in the response to church obligations.

Mountain Evangelism Planned

PLANS ARE NEARLY completed for the second area Evangelism Mission to be held in the mountain-top churches August 23-28. The 14 cooperating congregations have found late summer the ideal time for such a concerted effort in this vacation land cooled by nature.

The area mission will begin the fourth Sunday in August with separate services in each of the churches, followed by a mass rally the same evening in St. John's Church, Davis.

New Mission Fields Opened

SERVICES WERE BEGUN on July 5 in southwest Charleston, by the Rev. John Heller, pastor of Grace Church, St. Albans. Seminarian Charles J. Charles has had a response from about 50 people interested in forming a congregation at Beckley. Seminarian Karl Grieshober is working in Our Saviour Mission at Ravenswood.

MISS JUDY FORD, LLA president, sang her way into hearts of those gathered for the 30th annual synodical Luther League vention held in mid-July at Trinity Ch Keyser.

Speaker at the young people's banque William W. Wolfe, prominent Keyser man, who was the first synodical LL dent a generation ago.

MARYLAND

Ministerial Group Appeal For End of Discriminatio

By WILSON P. ARD

HAGERSTOWN—Members of the Was ton County Ministers' Association, r senting Protestant denominations in area, have spoken out against discrimin in hotels and eating places.

A resolution signed by the member peals "for the availability of lodging in tels and hotels to all, and . . . the availa of public eating facilities to all."

"The Fatherhood of God and the bro hood of man," the resolution states, cherished principles of both our Ame democracy and our religious heritage. our conviction that these principles find their application in the lives and a ties of our community.

"Equal opportunity to pursue a full as a participant in our community and c try ought, therefore, to be granted t men, without respect to color or cree accordance with their rights as Ame citizens and as human beings created i divine image."

It is against the present policy of h motels and restaurants in this area to other than white persons, according observers.

Church Pays Off Building Debt

ST. JOHN'S CHURCH, Salem Parish, W minster, Pastor Willis R. Brenneman, made the final payment on an indebted of $51,000, the cost of a new educati building erected in 1951, and the re-dec tion of the sanctuary in 1955.

Cornerstones Laid

RINITY CHURCH, Hagers-
n, laid the cornerstone for a
Christian Education build-
With complete renovation
existing educational facilities,
project will cost a total of
0,000.

ynod President J. Frank
preached. A feature of the
ice was use of an original
ication hymn, "O God, Our
her in Heaven," composed
Mr. and Mrs. Maks Stajich,
nbers of the church.

wo stained glass windows

Trinity: Pastor Houseknecht, President Fife, Pastor Ard

. Luke's: Pastor Snyder, President Fife, Pastor Whetstone

were blessed in Trinity Church on July 12, at a service conducted by the pastor, Dr. Wilson P. Ard. They complete the series of eight nave windows based on the Apostles' Creed.

CORNERSTONE of the new St. Luke's Church in Cumberland was placed in a special service. Taking part were Synod President Fife, Pastor William R. Snyder, and the Rev. John W. Whetstone, associate director of the ULCA Department of Architecture. The $510,000 project will be completed by the end of this year, it is expected.

ilot Project of New Life Mission Held in Hagerstown Church

A PILOT PROJECT of the "New Life Mis-
n" was conducted June 20-23 in St. John's
urch, Hagerstown, the Rev. George R.
etstone, pastor. The leader was the Rev.
Bruce Weaver, evangelism director in the
CA Board of Social Missions.

An evaluation meeting on June 29 was
nded by pastors and laymen from vari-
congregations in the area. A study of
rch attendance figures over four consecu-
Sundays showed the most active mem-
s of the congregation are those who have been members from one to five years. Next most active is the six to ten-year group.

Average age of those attending services was a little over 42 years. The 20 to 30 age group is less faithful in attendance, it was shown, than any except the children under 9 years old and persons over 70.

THE REV. RUSSELL SEABRIGHT has been installed as assistant to Pastor Charles F. Trunk, Jr. in Evangelical Church, Frederick.

A NEW PARSONAGE was dedicated June 7 at Evangelical Church, Waynesboro, Pa.

Pastor Sits in Pew, Watches Himself Preach on Televisi

SAN DIEGO, CALIF.—It was 8:30 A.M., time for the sermon at the early service in Christ Church, Pacific Beach. Instead of stepping to the pulpit, Pastor Quentin P. Garman switched on a television set that faced the congregation from the chancel.

Then he sat down in a front pew and watched himself preach.

It was an experiment not likely to be repeated, Pastor Garman says. Reactions in the congregation were varied, but most parishioners agreed it would be better to have the pastor preach from the pulpit even on the Sundays when his television sermon was being broadcast simultaneously.

"From time to time," Pastor Garman explained, "I give the message on the televised program *Let There Be Light* on KFMB-TV, sponsored by the San Diego County Council of Churches.

"Worshipers who come to the 8:15 early service complained that when I am on television they have to make a choice of whether to go to church or stay home and enjoy the television message at 8:30.

"Since these programs are taped a couple weeks ahead, I decided to make the experiment. I selected a Sunday when I co use the television sermon as the one the day."

Which Pastor Garman do you prefer? Worshipers (below) said they'd rather see him in pulp

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"Father of Year" Citation Given to Pastor Vosseler

HONOLULU—The Rev. E. Gene Vosseler, pastor of St. John's Lutheran Church, Kailua, was recently selected by the Honolulu Chamber of Commerce as the Father of the Year

PASTOR GENE VOSSELER
"Exemplary conduct . . . welfare of Hawaii

in the Field of Religion in the 50th State.

At a dinner meeting attended by Governo William F. Quinn and other dignitaries, Pa tor Vosseler was presented with the citatio reading:

"In recognition of his exemplary condu as a father and his contribution to the we fare of Hawaii in the field of religion."

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stor Vosseler has been the Protestant aplain of the Territorial Training Schools boys and girls during the past two years. the schools he pioneered a program of gular Sunday worship, counseling, and re- ious instruction leading up to baptism and mbership in the Chapel on the Hill.

He is the president of the Hawaii Confer- ce of the Pacific Southwest Synod and of Kailua Ministerial Association. Pastor d Mrs. Vosseler have five children and rmerly served as missionaries in British iana.

RGINIA

oanoke Church Developing wn Mountain Youth Camp

ROANOKE—St. Mark's Church is develop- its own youth camp. The congregation ns 35 acres of wooded land on Bent ountain, with frontage on a large lake.

A rustic chapel and a cottage have been ilt, an athletic field has been laid out and ded, and tenting and parking areas have en prepared.

The congregation is holding vesper serv- s at the camp this summer, and various groups are scheduling outings there.

The camp is planned to serve as an extension of the church in its work with adult and youth groups, according to Pastor J. E. Stockman.

"Good social and recreational activities, tied in with the religious life of the congregation, are greatly needed," he said.

—MARSHALL F. MAUNEY

Rustic chapel at St. Mark's Church camp

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12:10 p.m., 12:40 p.m.

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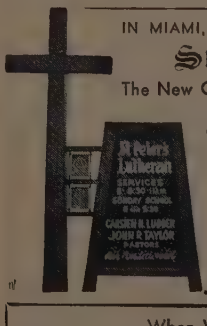

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Church Worship.....11:00 a.m.
Allan H. Fenner, Pastor

Heidelberg Breaks Ground for New Educational Buildi

ALLENTOWN—Ground was broken July 12 at Heidelberg Union Church, Saegersville, for a $95,000 educational annex, first building project at the 218-year church since 1883.

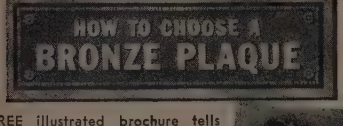
The service was conducted by the P Arlen T. Klinger, of the Lutheran cha and the Rev. Earl R. Marks, of the U charge.

Pastor Marks and Pastor Klinger turn earth

The L-shaped annex will house nine n and two renovated classrooms, a fellowsh hall, a mothers' room, and the pasto study. In addition, the exterior of the chur will be modernized and a porch will added.

The Lutheran congregation of Heidelber established in 1740, now numbers about 4 baptized members, 256 communing.

THE REV. CARL F. W. BETZ celebrate his 60th anniversary as pastor of Bethlehe Church, Rochester, on July 12. Dr. Russe Fink, of Zion Church, preached.



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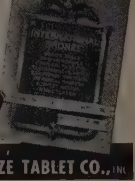

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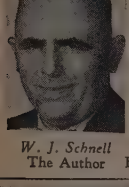

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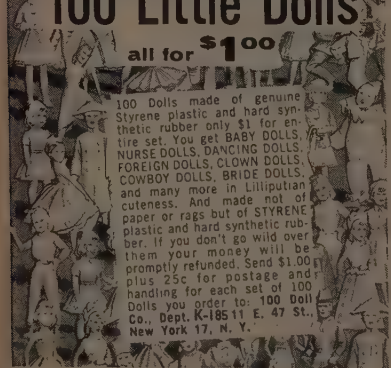
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CHANGES OF PASTORATE—

PENNSYLVANIA MINISTERIUM

VALT, MARVIN E. From St. John's hurch, Morrisville, Pa. To St. Paul's hurch, Reading.

INER, ORION A. From Forks-Arndts par-h. To Salem Church, Philadelphia.

ISON, ALLEN A. To Grace Church, ehighton.

NGER, ARLEN T. To Heidelberg-Slatedale arish.

PITTSBURGH

TERLY, DONALD K. From Saxonburg arish. Retirement.

LER, ALBERT U., JR. To Christ Church, awrence Park.

HLER, JOHN W. From St. Luke's Church, illvale. To Chaplaincy service, Lutheran ervice Society.

E, RICHARD F. From Scenery Hill par-h. To St. Paul's Church, New Castle.

TH, ROBERT. To St. John's Church, ravosburg.

SON, WILBERT T. From St. John's hurch, East Liverpool, Ohio. To St. aul's Church, Scottdale.

SOUTH CAROLINA

COAT, LUTHER H. From St. Barnabas hurch, Charleston. To Spartanburg West), mission developer.

VER, WILLIAM W., JR. To Holy Cross hurch, Pacifica, Calif.

DECEASED

LIZABETH MEYER HUNTON, widow he Rev. Charles K. Hunton, former pas- of the College Church, Salem, Virginia, at her home in Salem on June 23.

Irs. Hunton was a native of Findlay, o. She had lived in Salem since 1905. urviving Mrs. Hunton are a daughter, s Hortense Hunton of Salem and a sis- Mrs. Margaret M. Lazier of Jamestown, York.

he funeral service was conducted at Col- Church, June 25 by the pastor, the . M. L. Minnick. Burial was at Salem.

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IN CONCLUSION

LAST YEAR on this page I put up a "trial balloon" which came down full of holes in about one week. It was just after the Philadelphia Seminary board had authorized conversations with the Gettysburg board regarding a merger. I wanted to call attention to this proposal so it would be talked about among supporters of both seminaries.

Three synods which support the Philadelphia Seminary gave strong encouragement to merger talks. But from individuals in synods supporting Gettysburg I soon heard a loud protest. There are to be official conversations on the merger, but if the proposal calls for closing both seminaries and opening one new one, it is likely to fail.

This isn't because the people who support Gettysburg Seminary, chiefly the members of the Central Pennsylvania Synod, are not loyal to a united church. This synod has the best record of all the synods, over a long period, in its support of the work of the United Lutheran Church.

But Central Pennsylvanians realize that there will be more centralized control in the new church than we have been used to. Synods will have less authority and the central church will have more. This would be a poor time, Central Pennsylvanians believe, to give up a seminary on their own territory. They want to be sure they will have a center of independent thinking. It is true that professors at Gettysburg during the past century often pioneered in ideas that did not yet have majority approval.

THIS SEMINARY problem came up last month at a meeting of the Joint Commission on Lutheran Unity, and men of the Augustana Church said there shou be no more than five seminaries in t merged church (not counting the two Canada, I suppose). The reason for t proposal is that a dozen rather sm schools don't have the resources to of their students first-rate training.

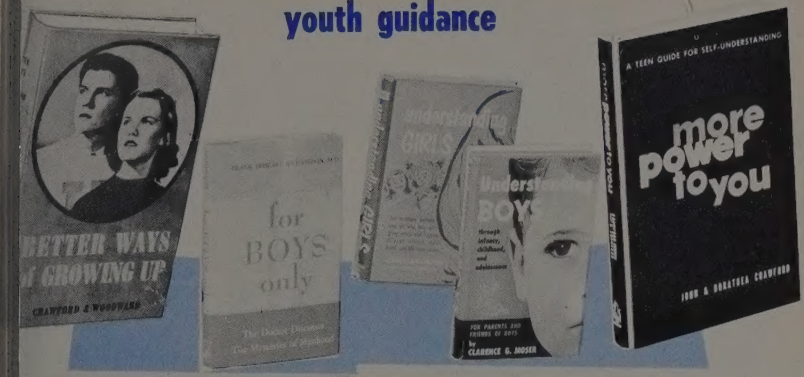
The Missouri Synod, for example, pu most of its seminary money in one h school for the whole church, and giv its students unusually thorough trainin But the result is a high degree of co formity to an official thought pattern.

Numerous Missouri pastors and la men are restless under this system. Th don't agree, for instance, with an o scurantist theological document known the "Brief Statement" which the syn adopted in 1932. But they can't do an thing about it. At the Missouri conve tion this year the "Brief Statement" w reaffirmed and steps taken to secure co formity to it.

WE DON'T WANT thought control our church. Each individual, standi within the fellowship of the believer must be free to respond to the Christia gospel in his own way. We don't wa assembly-line seminaries which turn o standard-brand pastors. I believe th this is the attitude in all the church with which we hope soon to enter into merger. There is enough independen of mind, bound together in fidelity the gospel, to insure opportunity f fresh thinking in this new church.

There is no danger, in my opinion, i a merger such as that of the Gettysbur and Philadelphia seminaries. It shoul produce a stronger center of creativ thinking than either seminary is by itsel We can concentrate our resources i fewer and stronger schools because w trust one another and share our intention to say what we think. —ELSON RUFF

youth guidance



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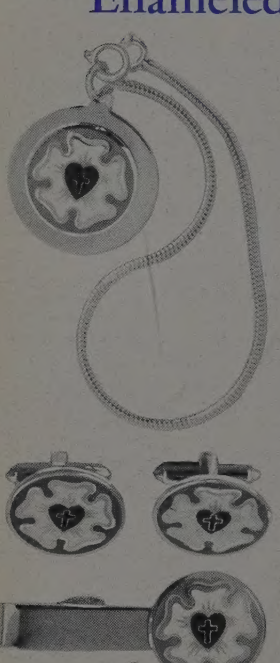

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